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regrets to see in it marks of hasty composition. Certain phrases (p. 143, n. 21; p. 152, n. 40; 154, l. 2; 168, l. 22) are too German ever to become good English, while "ruled out" and "line up" involve figures which may become unacademic some day. On p. 139, l. 8, read "Olympiad 139, 4" for 142, 2, and on p. 159, n. 73, the reference should be to p. 140.

EDWARD CAPPS

*Aischylos' Choephoroen.* Erklärende Ausgabe von FRIEDERICH BLASS. Halle: Niemeyer, 1906. Pp. 205. M. 5.

Professor Blass himself probably does not believe that it is possible to restore with certainty the hand of Aeschylus in the corrupt choruses of the *Choephoroe*. But there is something inspiring in the youthful zest and inexhaustible ingenuity of resource with which he throws himself into the task. As he himself says, ἀγαθὴ δὲ ἔρις ηδὲ βροτοῖσι. No scholar can work through this commentary without receiving many valuable lessons in critical method and many helpful suggestions for the interpretation of Aeschylus. The Introduction, following, though not slavishly, Robert's *Bild und Lied*, presents the development of the legend. Wilamowitz' "Delphic poem" is ignored because "there is no evidence that it existed;" and his theory that Aeschylus is hostile to Apollo is met by the explanation that the trial scene in the *Eumenides* is merely a mythological symbol of the conflict between old and new moral ideals.

In the commentary exegesis, though not neglected, is subordinated to the critical recension of the text. Space fails to enter into detail here. I may merely note the following readings:

317 καθ' ἐν οὐρίας—367 κτανόντεσσιν—382 ἄμπευπ(ε)—389 φρενὶ θεῖον ἔμπας—417 πρὸς τὸ φαμίσαι καλῶς—439 ἐθ' ὡς τόδ' εἰδῆις—467 κάπαρά-  
μυθος ἄτας—492 ὡς ἐκαίνισαν—656 φιλόξεν' ἐστὶν Αιγισθού διαι is retained  
—760 γναφεὺς τροφέντας τὸν ταῦτὸν εἰχέτην τέλος!—957 κρατεῖ πως τὸ θεῖον  
παρὰ τὸ μὴ ὑπουργεῖν κακοῖς deprives Aeschylus of an interesting idea.—  
994 τίς οὐ δοκεῖ weakens the rhetoric more than it helps the grammar.

In 156 Blass affirms that ἐξ ἀμαρτᾶς φρένος cannot be taken with κλῦε, but must, as in *Ag.* 556, refer to the speaker. Yes, but in *Ag.* 556 it also goes with the verb, as, I think, here. The meaning is that of Pindar's ἀκούοντί που χθονίᾳ φρενί. The construction κλύειν ἐξ ἀμαρτᾶς φρένος etc. is no more impossible than Plato's ἐκ μὲν ἀδίκου καὶ κακοῦ ἔαντοῦ θεωρού-  
μενα, *Leges* 663 c. In 305 he accepts the emendation εἰ δὲ ἐμή Rh. Mus.  
X, p. 462; but εἰ δὲ μὴ τάχ' εἰσεται is, as Wecklein's note shows, a natural  
idiomatic formula of defiance: "If he denies it, I'll teach him." There is  
no question of Orestes' θήλεια φρήν and to introduce that thought Greek  
idiom would employ καὶ in addition to δέ, to say nothing of the article.

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